

SEAVEN
SERMONS,
PREACHED
V P O N
Severall Occasions.

VIZ.

- 1 *The Christians Prayer for the Churches Peace.* One Sermon on *Psal. 122. 6.*
- 2 One Sermon on *1 Sam. 2. 30*
- 3 *BARUCHs Sore gently opened; GODs Salve skilfully applyed.* In two Sermons on *Jeremy 45. 5.*
- 4 *The Araignment of Covetousnesse.* In three Sermons on *Luke 12. 15.*

By JOHN STOUGHTON, Doctor in Divinitie,
late of Aldermanburie, London.



LONDON,

Printed by *J. D.* for *John Bellamie*, and *Ralph Smith*, and
are to be sold at their Shop, at the three *Golden-Lyons*
in *Cornhill* neere the *Royall-Exchange.* 1640.

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in Canbille near the Royal Exchange 1840
are to be sold at their shop at the three Golden Lions
Printed by J. D. for John Bellamy and Ralph Smith

LONDON



late of Aldermanbury, London
By John Bellamy, Doctor in Divinity

1 The assignment of Corcoran's. In three sermons
2 applied in two sermons on January 22.
3 3 sermons were given on the 22nd and 23rd
4 One sermon on 1 Jan. 23. 30
5 on Feb. 12. 6.

1 The Christian's Prayer for the Church's Peace. One sermon
2 on Feb. 12. 6.

VIZ

Several Occasions.

270X

PREACHED

SERMONS

SEAVEN

THE
CHRISTIANS
PRAYER FOR
THE CHVRCHES
PEACE.

OR,
A SERMON VPON

PSAL. 122. ver. 6.

Preached at Mercers Chappell.

By JOHN STOVUGHTON.

Doctor in Divinity, late of Alderman-
bury, London.

PSAL. 137. 5.

*If I forget thee oh Ierusalem, let my right hand forget her
cunning, &c.*

*Vult Deus rogari, vult quadam importunitate vinci bona
hac violentia est, qua Deus non offenditur sed placatur:
Gregori: in fext. Psal. Pœnitent.*

LONDON,

Printed by *John Dawson*, for *John Bellamie*, and
Ralph Smith, and are to be sold at their shop, at the
three golden Lions in *Cornehill* neere the
Royall Exchange, 1640.

THE
CHRISTIAN
PRAYER FOR
THE CHURCHES
OF
A SERMON UPON

Preached at St. Mark's Church,

By John G. ...
Doctor in Divinity, and ...
1700, London.

Printed by ...
This Book is sold by ...
the ...
LONDON.

Printed by John ...
1700, London.



TO THE RIGHT
HONORABLE

Robert Earle of
Warwicke.



HE widow of the
deceased Authour
in Testimony of
her humble and
thankfull acknowledgement
of the respect shewed to her
Dearest Husband, presenteth
these ensuing Sermons.

A Methodicall *Analysis* of the principall things contained in the Sermon upon the

122. Psalm. 6. vers. as it was perfected by the Author, and left written with his own hand.

1. Context.

1 Tryumphant joy concerning the Churches,

{ 1 Portion,

{ 2 Chiefe perfection.

{ 1 Sublimity. Torrent of affection, 1, 2. ver.

{ 2 Solidity. Fountaine of Reason, 2. ver.

{ 1 The beauty of it,

{ 2 His proprietie in it,

{ 1 It is the place of Gods Worship.

{ 2 There is the company of Saints.

2 Ardent desire.

{ 1 Torrent of affection,

{ 1 Precepts for prayer, 6. ver.

{ 2 Prescript forms, ver. 7.

{ 2 Fountaine of Reason, for

{ 1 Brethren, 8. vers.

{ 2 Father, The house of our God, vers. 9.

2. Text. { 1 Amandaze,

{ 2 A motive.

Observation. It is the duty of all Christians to pray for the peace of Jerusalem, and to provoke others to do the like: and all their owne good depends upon it.

1. Explication.

{ 1 Proposition.

{ 1 For whom: Ierusalem;

1 Inclusively.

The Analysis.

1 Inclusively.

{	1 Mystical either	{	1 general, the Church	{	True.
	2 Literall.		2 special, the members		Universal
	3 Exclusively.		3 Singular.		Naturall.
			1 Our own Church,		more noble
			2 Principals in it	{	Citties.
					Universities

2 What; Peace, in

{	1 Generall Lapicide.	{	1 Protection	{	Preservation,
			2 Perfection		Liberation.
			3 Propagation to		Restoration,
			2 Speecall proprietic. Peace, with		Purgation.
			1 Infidels,		
			2 Hereticks,		
			Lord,		
			the Cities,		
			Enemies.		

3 How

{	1 All: to	{	1 Endeavours.	{	1 Connells,
	1. Pray,		2 Wishes.		2 Aides,
	2 Excite.				

4 Manner:

with	1 Sinceritie,
	2 Zeale,
	3 Constancie.

4 Who is the Christian

{	1 True,	{	1 Station forever.
	2 All: of what		Magistrate, subject
			Minister, people.
			2 Condition,

Learned,

The Analysis

{ Learned, unlearned
Man, woman.

1. Probation.

1. Scripture.
2. Testimonies.
3. Examples.

2. Nature of

1. Jerusalem, the

1. Spouse of Christ.
2. Mother of Christians.

2. Peace: The summe of blessings.

1. Mother of Prosperity.
2. Nurse of Piety.

3. Prayer.

1. Efficacie.
2. Necessitie.

1. God rules the world.
2. Prayer God, for
3. Peace,
4. Jerusalem.

4. Christian, who is
a debtor of all these
duties, as he is

1. Sonne of H.
2. Jerusalem,
3. Peace,
4. Prayer.
2. Lord, and so able,

3. Application.

1. Conviction, Reprehension of

1. Evill doers.
2. Doers of impertinent things,
3. Doers of nothing.

1. Not for Jerusalem, but Babel,
Such as are
2. Not for peace, but destruction.
3. Not importune heaven, but

2. Examination,

3. Exhortation,

(counsell hall,
1. Duties

The Analysis.

1 Duties,

1 All in

1 Pray for Jerusalem.

1 Prosperity.

2 Peace with

2 Exhort others

3 Manner. by

1 Strong faith,

2 Simplicity,

3 Fruitful penitency

4 Instancy. Prayer. Tears with

5 Constancy.

2 Helpe.

1 Means.

1 Depose carnall securities,

2 Lay things to heart,

3 Take heed of the world.

2 Motives.

1 Textuall. in

1 Faith,

2 Charity,

3 Repentance

1 Protection

1 Conservation,

2 Liberation.

3 Purgation,

4 Restoration,

5 Gentiles,

6 Jewes.

1 Enemies,

2 Christ,

3 The Holy Spirit,

4 The Church,

5 The World,

6 The Devil.

7 The Angels.

8 The Saints.

9 The Virgins.

10 The Martyrs.

11 The Confessors.

12 The Religious.

13 The Clergy.

14 The Laity.

15 The Nobles.

16 The Peasants.

17 The Merchants.

18 The Lawyers.

19 The Physicians.

20 The Artists.

21 The Musicians.

22 The Poets.

23 The Philosophers.

24 The Politicians.

25 The Statesmen.

26 The Warriors.

27 The Sailors.

28 The Mariners.

29 The Fishermen.

30 The Hunters.

31 The Farmers.

32 The Laborers.

33 The Servants.

34 The Apprentices.

35 The Pupils.

36 The Disciples.

37 The Followers.

38 The Admirers.

39 The Imitators.

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I. Command

The Analysis

1. Commandments
 1. God requires it,
 2. Godly exhortation,
 3. The Church injoyneth it,
 4. Necessitie of Lawe,
2. Motive
 1. Societie of Lutherall
 2. Communion of Honor
 3. Certaine
 4. to shew alone
3. Additionall.
 1. A mighty master is agitated,
 2. The Church of God,
 3. Synagoge of Sathan,
 4. Our owne good is agitated,
 5. Communion of good,
 6. Contagion of evill,
 7. Article of time is instant,
 8. Brethren murthering; infirme for
 9. Enemies malignant; Proud of
 10. Success of works incites,
 11. From certaine promise made,
 12. Joyfull from duty performed,
 13. Ornament of prayer invites,
 14. Smallest impense,
 15. Greatest compensation,
 16. Feeblest offence,
 17. Perfidiousnesse,
 18. Ignomie.
4. Weapons,
5. Courage,
6. Aides,
7. Policies;

The



THE
CHRISTIANS
PRAYER FOR
THE CHVRCHES
PEACE.

PSAL. 122. 6.

Pray for the peace of Ierusalem, they shall prosper that love thee.

Or as some translations read it:

O pray for the peace of Ierusalem, let them prosper that love thee.



THE whole Psalme breatheth nothing but a sweete perfume of inflamed affections to God, and to Ierusalem: such as that onely bird, the dying Phoenix, lying in her bed of spices (all the spices of
B Arabia)

The Christians prayer,

Arabia) and fired with the pure beames of the Sun, cannot paralell.

The only Paralell may be the Angell in *Revel. chap. 8. verse 3. Having a golden censur in his hand, and much odours given unto him, to offer with the prayers of all Saints, vpon the golden altar before the Throne.*

That which the ancient legends report of *Ignatius*, that when he was dead, the name of *Iesus* was found written in his heart in golden Characters. And that which our moderne stories relate of *Queene Mary*: that she should say, if they did open her when shee was dead, they should find *Callis* lying at her heart: the losse (it seemes) of which hastened her end.

These may be, nay are truly verified in *David* here. In whose heart you may see the loue God, and of the Church of God; deeply ingraven in legible and indelable characters. For we have here a double torrent of *living affections*, each of them fedde with a *double spring of Reason*.

I. The first is an *affection of Triumphant joy*, and *delight*; in the apprehension of the perfect beauty of the Church, and his part and propriety in it. Not long agoe (one psalme onely between) his soule was withered within his breast, as the water trees in the Drought, as it were blasted with the sad thoughts of his banishment: *Woe is me that I dwell in Mes-
sech*

feeth, that my habitation is in the tents of Kedar : but now his joy flourisheth againe, in the thoughts of an approaching returne : reviuering (as it were) like a dry tree, by the sent of the waters, (as Iob speakes) and breacking forth into this extacy of diuine affection, (in the beginning of the Psalme.) I was glad when they said unto mee, let vs goe into the house of the Lord : our feete shall stand within thy gates, O Ierusalem.

Iob 14.8.9.

Now the springs of reason, that fed this strong affection in him : are those Two, that the Philosophers give, as the just cause of all good affections :

II.

There are two things, that make us loue any thing :

1. The beauty of it. 2. The propriety of it.

The beauty of the Church, set his heart so much in love with it, that is expressed in the 3. verse. Ierusalem is built as a City compact together. How ever other mens eyes looked scornfully vpon Ierusalem : as haueing no beauty, nor comelines in it : yet the godly man seeth, (of all the societies in the world) no such beauty, as in the Church of God.

Secondly, his propriety he hath in it, or the relation in which he standeth to it, which is Double, 1. Ierusalem (in the fourth verse) is the place of Gods worship, whether the Tribes goe up : the Tribes of the Lord, to the temple.

B 2

stimony,

3.

simony, to praise the Name of the Lord. There was the *beauty*, because there was the worship of God, the fountaine of all beauty. And there is his second relation, and propriety, in that there was the company of all the Saints of God; *there bee set thrones for the house of David.*

II.

And then he commeth to his second affection, which is answerable to the other: and but a counter-pane of it, (his loue expressing it selfe in both) and that is: his ardent desire for the good of *Ierusalem*, beginning in the verse that I haue read. And this ardent desire breaketh forth, and expresseth it selfe in a double streame. We haue.

I.

First a precept for prayer, in the verse read, *Pray for the peace of Ierusalem.*

2.

And then a *prescript forme of prayer* for peace in the next verse: *Peace be within thy walls, and prosperity within thy pallaces.*

II.

And then, the *springs of reason*, that feed this loving affection of desire, and maketh it in continuall motion, are answerable to the former.

He lookes upon *Ierusalem*, in the double relation mentioned before. 1 *For my Brethren and companions sake, I will now say, Peace bee unto thee.* There is the first relation.

2.

And the second is: *For the bonse of our God, I will procure thy good*, in the last verse.

And so I haue given you in brieft the whole

whole summe of the Psalme.

But to returne to the verse: There be two things observable in it.

A Mandate, and

A Motive.

The Mandate: *Pray for the peace of Ierusalem.*

The Motive, to put us upon it: *They shall prosper that loue thee.*

In either of these, there may be 3. things observable:

First, *There cannot be a better employment for Christians then Prayer. Pray for the peace of Ierusalem.*

1.

Secondly, *wee cannot aime at a better blessing in Prayer, then Peace. Pray for the peace of Ierusalem.*

2.

Thirdly, *There is not a nearer relation wee haue to any, for whom we should wish all good, then to Ierusalem, pray for the peace of Ierusalem.*

3.

This is the direct gradation of the verse, but I shall handle it in a retrogradation: beginning at the last.

First, *The nearest relation a Christian hath to any for whom he should wish all good, is to Ierusalem, pray for Ierusalem.*

1.

Secondly, *The greatest blessing is Peace, pray for the peace.*

2.

Thirdly, *The most effectuall meanes to gaine peace is, Prayer. Pray for the peace of Ierusalem.*

3.

There

There bee as many things observable in the second branch of the text. The motiue, that is used. *Let them prosper that love thee.*

1.

First, *wee cannot but pray for Ierusalem, if we love her*, it is an argument wee loue not the Church of God, and the honour of God; if we will not doe so much as set forward her peace by prayer.

2.

There is a second thing too, implied in the other translation, *Let them prosper that love thee.*

Our praying for the Church, giveth us a share in all the Churches prayers, we haue a venture in every ship of prayer, that maketh a voyage for heaven, if our hearts bee willing to pray for the Church, and if not, we haue no share in it.

3.

Lastly, *All our prosperity depends upon the prosperity of the Church*, and our desires for the prosperity of it. They shall prosper.

It is a certaine thing, all that loue the Church of God, shall prosper: and prosperity only belongs to them, and there cannot be more effectuell inducements to perswade men to this duty then these are.

I know there be so many sands in the Text that should I observe them all, the glasse would out-run me. I shall therefore contract all into one observation, and so prosecute it in many particulars briefly, that so I may comprehend the maine of the text, and shall propound it thus:

It

It is the duty of all Christians, to pray for the peace of Ierusalem, and to provoke others to doe the like : and all their owne good depends upon it.

Doct.

For the opening of the point, to bee very brieft in it, there bee two things concerning the *Object*, that I shall giue a little enlargement to, (to take the full meaning of the point.) And also two branches concerning the *act*, which is to be performed.

There is a double Object. 1. For whom wee must pray for peace, that is, *Ierusalem.* 2. And what wee must pray for, for *Ierusalem*: that is, *Peace.*

I must expresse briefly what is meant within the compasse of *Ierusalem*. And what is meant by *Peace*, which are the objects of our prayer.

I. *Ierusalem*, (to expresse it in a word) there may be a double signification of it, which may come within the compasse of the meaning of the text.

First of all, *Ierusalem Mysticall.*

Secondly, *Ierusalem Literall.*

I. *Ierusalem Mysticall*, is the *Church of God*, or in Generall, the common, and *publike* good, and welfare, which every one should preferre before his owne *private*, and not mind so much his owne cabbin as the ship in which
all

1.

2.

all prosper, or perish together.

But more particularly to expresse it, you may take it in these three rankes, or degrees.

1.

First, in the vtmost generallity, *the true Church of God*, is the object of our prayers, and the *whole Church* of God, every part, and portion of it: every branch and member of it throughout the world, a Christian should haue an enlarged affection, to reach, and comprehend, the good of all in his prayers.

2.

Secondly, and more specially. Those *members of the Church that are eminent*, the *naturall members*, and the *noble members*. The *naturall members*, that are the living stones of the building of God, not onely in the outward profession of religion, pleasing to God (Christians in name) but those that are really such. And especially such as are more *noble members*, that are more instrumentall, and organically: the good of the Church depends more vpon them.

Such as are *Eminent in power*, in *place*, in *worth*, and in *service*, our prayers must reach to all the Church, and to all the members of it.

3.

Thirdly, and more particularly, and singularly, *our owne Church*, which we haue relation to, and the *principalls* of it: as *Cities*, and *Vniuersities*; those which wee haue a peculiar relation to, doe challenge a peculiar share in our prayers.

And

II. And not onely the *myſticall Ieruſalem*, but the *Literall Ieruſalem*, ſhould be no ſtranger to a Chriſtians prayers: *Returne, returne, O Sion*: Wee ſhould pray for the reſtoring of the people of God; even for the *Iewes*; and for the ſetting up of the new *Ieruſalem*; as God hath promiſed in his word.

I will onely adde one thing in this, As theſe are all included in this *Ieruſalem*, which we are to pray for: So by the ſame reaſon by which theſe are included, we muſt alſo underſtand there is an *excluſion*, and collaterally a praying againſt them that are againſt *Ieruſalem*: Againſt *Babel*, againſt all the oppoſites of *Ieruſalem*, for it is with *Ieruſalem* and the enemies of it, as with a paire of ballances; when one ſcale is up, the other muſt needs be downe; and when the one is downe, the other is vp: if *Babel* get aloft, *Ieruſalem* becometh low, and if *Ieruſalem* riſe, *Babel* muſt fall. So that the ſame prayers that are directed for *Ieruſalem*, perpendicularly bent that way, will alſo collaterally reach againſt *Babel*. And ſo I have expreſſed as much as I intended in this firſt part of the Object, which is comprehended in *Ieruſalem*. *Pray for Ieruſalem*.

II. But what muſt we pray for, in the behalfe of *Ieruſalem*? It is expreſſed in the text, in one word, but the word is very comprehenſive: it is *Peace*. And *Peace* comprehends in

the bosome of it all blessings, it is the Hebrew phrase, when they would wish all happiness, whatsoever that commeth within the compass of making happy, then they say *Peace be to this house*, that is, all happiness be to it, and in this respect there may be given a double sence of this word, *Peace*.

First in the generall latitude of it,
Secondly, in the more speciall propriety of it.

1. In the generall latitude of it: all blessings and proprieties: all that is good and usefull and tends to the welfare of *Jerusalem*, is comprehended under peace which we must pray for here.

As to giue an instance in two or three things. We must pray for the protection of *Jerusalem*, that God will protect his Church, delivering those that are in danger, and preserving from danger those that are out of it: we must pray for the perfection of the Church: that God will restore those Churches that are over-runne, and will refine and purge more and more to all purity, and perfection, those Churches that stand: we must pray for the propagation of the Church of God, that God will stretch the bounds, and enlarge the borders of it, and carry the Gospel further, that he will bring more subjects to acknowledge the kingdom of Christ, and to submit to his scepter, whether among the
heathen.

heathen of the world: or among those *erring* people, that haue a name of christianity, and yet raise the foundation of it, that God would *enlarge* the borders of his Church, and *enlighten* them. So much for the generall latitude of the word.

2. To take it in the *propriety of it*: the word *Peace*, in it selfe is an excellent blessing, and of speciall consequence, which our hearts should pray to God, to bestow upon his Church, either preserving peace where it is, or bestowing it where it is not.

A threefold peace, we should pray for.

A *Peace with God*, in causing his Churches to keepe their peace with him, in walking in the *purity*, and *power of his ordinances*, without which though they were at peace with all the world, yet all will come to nothing, if religion be defiled and polluted.

As the Cardinall made it his Embleme, a *Beach-tree*, with this inscription, *Take off the top, and it is the ruine of all the rest*. The nature of that tree is such, that if the top of it be cut off, it will never thrive. So it is true of the purity of religion, tamper with that, take away that, defile, and pollute that, and all other blessings will be gone, they will take themselves to their wings, except there be something to soder us with God, which can be nothing but our exact walking with him in his ordinances. Except we keepe our

peace with God, all other peace will fall a-
 sunder.

As that great Artificer, who sometime
 made a famous buckler for *Athenians*, the God-
 desse of the *Athenians*, he contrived it so, that
 hee wrought his owne name in the Center of
 the Buckler, which was so framed of severall
 peeces, and minims, that it was impossible
 to picke out his name, who was the author of
 it, but the whole buckler would fall in pie-
 ces. So, the name of God, and the true re-
 ligion of God, is such a supporter to the
 world, that if that be sleighted, and trampled
 upon: If you goe about to overthrow that
 all other blessings will fall in peeces.

As Peace with God, so also peace among
 the *Citizens*, civill peace, free from dissention,
 divisions, and distractions, that they may
 thinke the same things, and goe the same way
 and unanimously minde the glory of the
 Lord together, the breach and loss of which
 Peace is one of the greatest mischiefs, and
 miseries, that can befall us.

And a *forreigne* peace also, from all oppo-
 sition without, that there may be no hosti-
 lity, no invasion of foraine enemies upon
 the Churches of God. These I suppose are
 the principalls that comprehend the summe
 of what is meant, and couched under the
 name of Peace.

I shall onely adde one thing to this, and
 that:

that is : If wee thinke onely of temporall peace, and the blessings upon that, it is not worth the while to pray for peace to the Churches of God in may better prosper in warre, and misery. For as the Father complaines, In the time, *when they flourished, they all decayed*, and the vigour of religion was gone, but when they *had no peace*, then they *flourished in religion*. The primitive Church which was persecuted by the red Dragon, was cloathed with the Sun, and crowned with a crown of twelve Stars, with the Moone under her feet, but she *was in the 17. of the Revelation was cloathed with scarlet, and gold, all outward riches, but no heavenly ornament about her.*

Thus it may fall so out, that to aske onely for a temporall peace may not be worth the while : therefore you must ioyne in your prayers, *Peace that may be sanctified*, that we may make a good vse of it, and so it is very vsefull for the worke of the Gospel, and it is a great blessing to inioy it.

I shall expresse briefly in other branch of the point, which is the *office of a Christian in regard of the Act*. There is a double Act, intimated in the point, and conained in the Text.

It is our duty to *pray* for this blessing of Peace, for our mother *Ierusalem*.

And it is our duty, not onely to pray our selves, but *we must watch, and pray for others*.

II.

1.

2.

fo

so to doe, rouse, and awaken others, to joyn in prayer, for the peace of the Church.

Now, when I say we are bound to pray, there are 2. other things included in that as well as Prayer which is the maine thing.

There is one thing implied inwardly; that our hearts should worke to *Ierusalem*, our pulses beate that way, *our desires*, and wishes, should be for it. For prayers are the expressio of the heart; otherwise they are but empty.

There is another thing included too outwardly: they that pray as they ought, will *indeavour to attaine what they pray for*. It is not to bee beleevd, that a man prayeth for the peace of the Church, when hee doth that which is contrary to the peace of the Church, our indeavours therefore must goe along with our prayers, or else it is no way suitable.

Our indeavours in every kind, our *counsell* should worke, we should lay our heads together to work the welfare of the Church: *our examples* should bee presidents and patternes to others to provoke them to good workes. Every one that hath any authority, *his authority* should goe that way, for the settling, and furthering the peace of *Ierusalem* else we doe but mocke God in our prayers.

To adde one word concerning both the particulaas, wee should *pray our selves*, and then *stirre up others* in the same way, to performe

performe the same duty. And both of these must be done *in the due manner.*

1. Sincerely, not out of by-respects: To pretend God and the Church, and to looke to a mans purse, and to his owne private respects, is base and fordid. 2. Wee should doe this also earnestly, and frequently, not as if wee cared not for it, but put our strength to it, 3. Wee must doe it, constantly, not by fits, grasshopper-like, to skip up and fall downe againe presently; but to hold a constant course of prayer.

To mention one thing more, *Who is it*, that are bound to doe all this (I expressed it in the point) *Every Christian, the true Christian, and every one* that is such must know it is a part of his duty.

Bee hee of what *station* soever hee will, there may be a greater obligation upon some then others, but there is an obligation upon all.

The *Magistrates* in their places, it is a principall piece of their service, to pray for and to promote the peace, and welfare of the Church: and the *people* are not therefore excused, for it belongs to them also.

The *Ministers* in their places, must be leading persons in their duty, and in the provocation of others to it: and yet others are not thereby excused, but every member of the Church

Church as well as these must pray.

2.

Of what condition soever whether *learned*, or *unlearned*, whether *men* or *women*, there is none but may bee souldiers in this service, women may worke here, their affections may be strong, and every one hath a share in it, it belongeth to all.

I will adde no more for the explication of the point, and I will be also briefe in the proofe of it.

The Scripture is very cleare, and doth lay many strong obligations vpon us, for the performing of this duty, and we see many precedents for it, of such affections, that haue beene in the Saints of God, toward the Church of God, that they were carried away with the good of it, to the neglect of themselves.

I will onely point you to some two, or three places out of the historicall part of the Bible, both *testimonies* and *examples*.

I. *Testimonies*, it is a most incomparable example of *Moses*, in *Exod. 32*. *For hee blameth* one of the *scribes* that *showe* his *writing*, *when* *his* *people* *is* *perish*, and *thy* *name* *to* *be* *dis* *honoured* *by* *it*. *Moses* *was* *so* *farre* *tender* *of* *the* *good* *of* *the* *Church* *of* *God*, *that* *he* *could* *haue* *been* *contemned*, *in* *a* *high* *ext* *raticall* *affection*, *rather* *to* *haue* *lost* *him* *selfe*, *then* *God* *should* *haue* *lost* *so* *much* *honour*, *as* *would* *haue* *bin* *by* *this* *meanes*.

David

In

In the 5. Chapter of *Iudges*, and the 23. verse. The spirit of God, which is the spirit of blessing; yet thunders out curses against those that had no affection toward the Church. *Curse ye Meroz* (saith the Angell of the Lord) *yea, Curse ye him bitterly, because hee came not out to helpe the Lord against the mighty.* Not to bee sensible of the condition of the Church; and not to put in, with our best indeavours for it; bringeth a heavy curse from the mouth of blessing it selfe.

II. And you may see, two excellent examples, of a man and a woman. In the 1 *Sam.* 4. 19. *The wife of Phinehas*, had the Church written in her heart more deeply then the sonne of her wombe. Shee was newly delivered of a son, but tooke no pleasure in him, because *the Arke of God was taken.* The other is of a man, that may plead as much exemption as any, he was a souldier, and yet was a braue president in this case, in the 2 *Sam.* 11. Chapter, 11. verse. *Uriah*, one of *Dauids* worthies, would not goe home to his house, onely upon this apprehension, the deepe thought he had of the estate of the Church. *My Lord Iohab* (saith he to *David*) *is in the field, and all Israel in battell, and shall I goe home to take my pleasure? As the Lord liveth I will not.* All other pleasures were nothing to him in respect of the welfare of the Church.

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And

And in those Doctrinall parts of the Old testament: Psal. 20. 5. and 51. 18. and 53. 6. The Psalmist in the midst of the heate of the prosecutions of his owne welfare, hath many out-lets, and breakings out of heart: *O send salvation to Zion, build up the walls of Ierusalem:* Even when he was most busie, to serue his owne turne, he cannot forget the state of the Church of God: Remember David in the midst of all his afflictions, Minding not so much his owne particular, as the whole house of God, and therefore he said, *hee would not goe up to his bedde, till he had found out a place for the Lord to dwell in.*

So in Psal. 102. 13. *Haue mercy vpon Zion, for the time to fauour her is come.* Such is the property of Gods seruants, that the Church cannot lie in the dust, but there is a tender pittie in the hearts of Gods people: in Psal. 137. 4. (an excellent place) *If I forget thee, O Ierusalem, let my right hand forget her cunnings, if I preferre not Ierusalem, before my chiefe ioy.* And so in the prophecy of Esay (that remarkable place) in the 62. chap. *for Zions sake I will not hold my peace, I will not be silent, untill her righteousness be laid forth, you that are the Lords remembrancers, giue him no rest, untill hee haue made Ierusalem, the praise of the whole earth.* It is an office acceptable with God, and all men that are of the Church, are of that office, to bee Gods remembrancers for his Church,

to put him in mind of it. In the 22. of *Esay* and the 12. verse. When God did call for mourning, (in regard of the estate of the Church) and men ran to madnes, and meriment, he was infinitely provoked by it. As I remember a common wealth, when the kingdome and state was in great trouble a great many young ruffins being in a taverne, were drinking: and they used to crowne there heads with rushes, which being done one of them lookt out at the window, which did so provoke the state, that they tooke away his head for it. And that in *Haggai*: Is it time for you to dwell in seiled houses, and my house not build? saith the Lord. It is not worth the while, to mind our owne houses whilst Gods house lyes in the Dust. To point at, 2. or 3. places, in the *New Testament*: *Saint Pauls* affection in this kind, that same incomparable affection, in *Rom. 9. 3.* is not to be expressed, in which he paralleled *Moses*, if not surpassed him: *I desire to be accursed from Christ, for my brethrens sake.* It noteth his infinite superlative affection towards them. So in the *2 Cor. 11. 28. Phil. 1. 18. Col. 2. 5.* You shall find how *Saint Paul* expresseth, *that all the care of all the Churches, lay upon him.* As it was in the old law, the Priest was never to enter into the holy of holiest, but hee must have his ornaments about him, all the twelve tribes.

The Christians prayer

to offer them up to God. So it was Saint Pauls case, and should be every ministers, and every Christians in their station, but I forbear.

I shall giue the grounds of the point, (in a word) from the severall parcells, which we haue touched in the explication. Euery one of those make a contribution, to raise the summe of a sufficient reason, whether wee consider.

The Nature of Ierusalem, or
The Nature of Peace, or
The Nature of Prayer, or
The Nature of a Christian.

You shall find it strongly demonstrated in all these, That it is the duty of every Christian, to pray for the peace of Ierusalem. Doe but

1.

First, consider the Nature of Ierusalem, what Ierusalem is; the Church of God, and in it there is a double relation.

1. If you looke vpward, the relation it hath to God, it is the *house of God*, it is the *Sponse of Christ*, and can there bee a dearer relation to put a deeper ingagement vpon us, then to tender the spouse of Christ.

2. Or if you looke downeward, in the relation shee hath to us: *Shee is the Mother of us all*, all the Saints of God, are all the daughters of Ierusalem: all members of the Church, there

is.

is a naturall vnion, and comunion betweene them, and there should be a fellow-feeling, of the good or ill, of the whole by every particular member.

Or if you consider *Peace*, it is the *summe of all blessings*, it comprehends all blessings in the bosome of it. The ancients, were wont to paint peace with a horne of plenty.

1. *Peace*, it is the *mother of all other prosperities*, and blessing, arts, and sciences, trades and every thing, flourish with peace: and all wither, if peace bee gone, warre blasts all. And it is not onely the mother of all inferiour blessings, but

2. It is a very *carefull and usefull nurse*, to cherish religion, religion receiveth a great deale of advantage by peace, as in the *Acts* The Church had peace, and increased exceedingly, As a Generall said sometimas, when one came to him for justice, what doest thou talke to mee of justice, (saith hee) I cannot heare the noise of Law and justice, for the sounds of the drumms. There is no hearing of the Law of God, the Law of justice, when men haue their fwords in their hands, there can be no roome for religion to grow up and thrive, if there bee not peace, to giue it a station, and a settled place.

3. Or if you consider the *Nature of Prayer*. What prayer is: (to mention onely the efficacy, and necessity of it) 1. It is the most efficacious

cions engine: the summe of all policies, for a Christian to worke by, for Peace. Is it not *God that ruleth all the world*, and hath all hearts in his hands? he can make the very stones to be at peace with a man, he soders men together, Peace and warre depends upon him: and *prayer rules God*, he suffreth him selfe to be overcome by *Prayer*, Let me alone saith God: by prayer a Christian tetcheth all from God, what is in Gods power, is a Christians by prayer: Yea there is such an efficacy in it, that all the pollicies, of all the men in the world is nothing to Prayer, because God is aboue all, and can blast all.

II. It is of *great necessity* also; God will not bestow blessings, but when a people will *seeke him*, and *sue to him* for them, and the reason is because he shall haue *little honour by it*: if it came without our seeking it from God, we should ascribe it to some other way: God should haue no honour by it, but when it cometh begged by prayer, it appeareth to be the worke of God, and God hath the glory of it. So that hee doth not bestow ordinarily blessings upon any, but at the request of his people, where hee hath a people.

Or, Lastly, If you consider the *nature of a Christian*, take him in relation to all these three former: or take him in another relation we shall adde. A godly man, it is the most proper worke for him, that can be imagined

imagined, he cannot bee excused of it.

I. He is a *Sonne of Ierusalem*, it becommeth him (at least) to pray hard for his mother. He is an vnnaturall child, that will not open his mouth to saue mischence from his mother. As the Son of *Crasus*, that never spake before, the dumbe child through vehemency of tender affection, seeing one goe about to kill his father, cryed out, O man wilt thou kill *Crasus*? it opened the dumbe mans mouth that could not speake before, to plead for his father in a case of danger. So should it be with us for our Mother *Ierusalem*.

II. Every child of God, is as a son of *Ierusalem*, so a *Sonne of Peace*, we are the sonnes of the God of peace, and sonnes of the Gospell of peace, and have all the ingagements of peace, the spirit is a *Spirit of Peace*: the Spirit of the Dove shall rest upon the Spirit of the Sonnes of God, they are the sonnes of Peace.

III. He is the *Sonne of Prayer*, it should be the very Element (saith *Nazianzen*) in which wee draw our breath, to run towards God, and towards Heaven, in the way of Prayer. So that a Christian, that is the Sonne of God the Sonne of *Ierusalem*, the Sonne of peace, and the Son of prayer: by all these necessary ties, is bound to pray for the peace of *Ierusalem*. And so much the more, because he is *enabled*, when others cannot, he hath ability, and power, as he is the Sonne: it is in his hand.

hand, and he is able to be sensible of *Ierusalem*, and to pray for the peace of *Ierusalem*, which others cannot.

There bee 3. things in the generall, that I desire to commend unto you, from the consideration of this point by way of application, to set it home vpon your consciences, for the performance of this duty.

I.

First, we have here a *cleare conviction*, and *reproof* of those that *doe the cleane contrary*, that doe not obserue this, but fall short of this duty, and doe not carry themselves like Christians. There be 3. sorts of men, (saith *Seneca*) those that *doe euill*; those that *doe nothing but by things*; and those that *doe nothing at all*. I might speake of them in this forme: but I shall comprehend under this notion those which *doe contrary to this duty*. They therefore especially are to be reproved, that *doe contrary*. If this be the duty of all Christians to pray for the peace of *Ierusalem*: then how are they very Antipodes unto Christians, in a direct opposition unto them, that are not for *Ierusalem*, but for *Babel*.

1. If there bee any Iesuiticall spirit, that would build *Rome*, with the revenge of the ruines of *England*, as the first was built, this is cleane opposite to the text: if any one be not for *Ierusalem* but for *Babel*, they are cleane contrary.

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2. Again if there be any Schismaticall Spirits that are not for peace and prosperity: but for the *ruine, and destruction of the Church*: that trouble cities and trouble states. *Salamander-like* that cannot live but in the fire of contention, and make disturbances. Like a simple man that cares not to set the house on fire, to roste his eggs. Such wicked spirits as are *not for peace, but for confusion*, had rather sow discord and make breaches, to rend and teare and devoure, one another in the Church of God, rather then study the vnion, and concord of the Church: these are cleane contrary.

3. Again they that are *not for Jerusalem, nor for peace, are least of all for prayer*: If it be the duty of all Christians, to pray for the peace of Jerusalem, *to goe to Heaven to helpe forward the welfare of Jerusalem*: Then what are they? and how unlike unto Christians, that doe nothing but *plot the destruction of Jerusalem*: and goe to Hell by diuelish counsels, and machavillian pollices, to overthrow the Church of God, Jerusalem, and set up Babel, and a confused Anarchy: I shall end in this, Remember Edom O Lord, that said in the day of Jerusalem, *downe with it, downe with it, even to the ground*. God will haue such spirits in remembrance: and will take his owne cause to heart, and it shall not be the worke for their curies, but they shall turne to blessings.

godly man, hath these two advantages: The prayers of the godly: and the curses of the wicked, and both of them to be blessings unto him.

II.

Secondly, wee may every one of us make this a *rough stone to try our selves*, of what temper, and mould we are: wee pretend all to Christianity, wee doe not doubt, but that we are members of the Church of God, and of Christ, and wee hope to have portion in both. To know whether this bee true, we may try it by our *affection* to the Church of God. How doth our hearts worke towards the Church? are our hearts *soft*? and doe they *melt within us*? and doe our hearts worke towards the repairing of the breaches of *Leviticus*? This will give a good testimony what we are, if it bee not thus, it is plaine we are not true genuine members, but wooden members of the Church: the living members, that receive true nourishment from the head, have a fellow feeling, of the misery of the Church, but if wee be but as wooden legges, we shall bee cut off, and it is a signe we are but such, if we have no affection to it.

III.

For *Exhortation*, which is the principall: that what ever we have done hitherto, yet now to take this as our duty, to carry the Church in our bolome, and pray for the welfare, the good, and peace of the Church of God,

God, that God would *preserve* us in peace that haue it, and that God would *visit* in *mercy*, those that haue had the sword drunken in there blood a long time, wee should make this a part of our prayer unto God. Many things should haue beene said here: but to omit all other things.

If wee would pray for the Church of God, as wee ought, we must pray in *faith*, beleeue Gods word, and the promises God hath made to his Church. Spread his book before him, and say: Lord, thou hast promised to doe good to thy Church, and that thou wouldst confound the beast, and the Dragon, the appointed time seemes to come now, thus pray to God, and presse him with his promises, and pray in *faith*.

1.

Againe, as we must pray in *faith*: so pray in *sincere charity*, in a true genuine loue to the Church of God, otherwise it will not be worth the while.

2.

Againe, *pray in repentance*. Lift up pure hands to God, if thou art diligent in prayer, and negligent in thy life, and conversation, converting and desiring thy selfe with the vanities of the world, as dust in it as any body, and thinkest to come off, because thou remembrest the Church of God, thou art deceived. Dost thou thinke, God will heare thy prayers, when thou dost not heare his commands? He commands you to separate

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your felues, from the vanities of this world, and you will not heare him, and doe you thinke he will heare you?

4.

Pray with *instancy and earnestnes of spirit*: a fearefull begger, teacheth how to giue a deniall. God loveth a kind of violence, to dash our prayers against heaven, against the throne of grace with a holy violence and zeale of spirit, which will prevaile much with God. The Iewes haue an old saying, which may haue a good application. Since the destruction of the Temple of *Ierusalem* the doore of prayers hath beene shut, God would not heare the people of *Ierusalem*, but yet the doore of teares is not shut, though God seemeth to stoppe against the doore of prayers, yet not against teares: if our *prayers* *break forth into teares*, God will regard them. As I haue sometimes observed of *Prophets* that was wont to give certaine oracles, but it was hard to make him speake, and deliver them, but he would turne himselfe, into severall shapes and formes, yet if they would hold out, and presse him hard without feare, into whatsoever forme or shape he appeared, they were sure to haue satisfactory oracles. So, God giveth not blessings, unlesse we will wrastle them out: and contend and strue with God for them, by an earnest and a fervent spirit, And (as *Tertullian* saith) *make prayers sure with fasting, which ordinari-*

ly, are starved with formalities.

If God should come and threaten to turne all upside-downe; if wee make prayer fast with fasting, with fervency of spirit, with intention, and vigour of zeale, God would bee over-ruled by his servants: and I know nothing in the world, would be a more certaine pledge of mercy, then if we could see the spirit of prayer among Christians.

Lastly, *Pray constantly.* God may seeme to hide himselfe, and not regard the prayers of his servants, but wee must not give over presently, we must hold out and waite upon him. A nobleman you will waite upon, if you have any sute vnto him, and you will be glad if he giue you an answer at last, and shall wee thinke much to waite upon the doores of God, to giue the great Lord of Heaven, and earth a little attendance: this is but to serue our owne turne, if we doe not waite. We must waite, if God saith, as hee did to *Moses*, *Let mee alone, why trouble you mee?* we must resolve with *Isack* not to *let God goe till he bleesse vs*, this holy violence is good, if modest and constant.

For *amenities* to helpe every one of vs, to a serious performance of this duty. In a word lay aside our carnall security, and lay things to heart: obserue the estate of the Church of God, and lay it to heart, or else we shall neuer doe it, the saying is that which the eye sees

3.

3.

fees not the heart rues not, if wee mind not these things, & thinke not vpon them, if they doe not make an impression into our hearts, we shall never faithfully make our expressions vnto God. *Take heed of the world*, least it doe with us, as the Ivy with the oake, which twists about it and hinders it from thriving. So the *world* twists about many a godly man, and Christianity dies within him: take heed we be not too busie with worldly affairs, that they choak not all thoughts of better matters. There is a story of King *Henry* the Fourth, and the Duke of *Alva*, the King asked whether he had not observed the Eclipses: No, (saith he) I have so much to doe upon earth, that I have no leisure to looke up to heaven, A great many men have so much to doe upon earth, that they have no leisure to thinke of heaven, or any thing belonging to the Church of God, they have so much to doe in the puzzling affaires of this life, and have such a roule of them hanging one upon another, that when one hath done, another comes and woos them; that they never haue time to thinke of Gods Church; to lay to heart their duty in that kind. Many men while heaven, and earth, are on fire about their eares; and the Church of God in ruine, and themselves in danger, yet themselves are in the dust, minding nothing but earth. As *Archimides*, the great Mathematician

cian: when the city was besieged, himself did more by his curious art, to hinder the taking of it, then all the rest of the city could doe to defend it, and the Generall of the enemy, gave a speciall charge to preserve *Archimides*. Now the city being able to resist no longer was taken.

Archimides, hearing nothing all this while; the souldiers broke into the house where he was, yet he takes no notice: nay they broke into the study where he was: and the souldiers seeing him so busie, drawing his lines in the dust, not once mooving, nor taking any notice of them, one of them seeing him not regard them, out of a scornfull nature thinking him disregarded drew his sword, and run him through, and killed him, whose death the Generall of the enemy greatly lamented. Let us not bury our selves in the dust of worldly thoughts, and suffer the Churches to perish, but let us shake off this dust from us, and mind our duty in regard of the Church of God, and contend with God for the welfare of it.

For a few *Motives*, besides what I haue said concerning *Ierusalem*: and the nature of a *Christian*: and the nature of *Prayer*: It is that which God exacts at our hands: It is of that nature that it hath bene the practise of *Christians*, and we should not bee like them, but should degenerate from them if we doe it not.

nor. It is that which *becomes every one*: and and it is the *injunction of the Church*, there is none that are baptized, but they are bound by their sureties, to be taught the creed, and the Lords Prayer, and the ten Commandments, and they do not love their creed, that will not offer vp their praier for the Church: They that are of the same faith, should breath out the same breath of prayer, and they do not keepe the ten Commandments that do not say the Lords Prayer, that do not offer vp their prayers for the Church of God: were wee of the same faith, and heart with the Church of God, our affections, could not possibly, but breake out that way.

Observe the motive in the Text, *They shall prosper that love thee.*

Let no man flatter himselfe, they that *pray not* for the Church of God, *love not* the Church of God. Let them prosper that love thee, that is, that pray for thee, the one is the counter-pane of the other: if we doe not love it we will not pray for it, and if we do not pray for it we doe not love it. Yea if we pray not for the Church, *wee loose our share in the prayers of the Church*, you will say that man hath a great estate that hath a part in every ship at sea, and yet to have an adventure in all the prayers that are made to heaven are better then all the world: all the Churches

Churches praiers are for all the living members of it, the blessings will be to them, for a man to have a venture in every ship of prayer, of all the churches throughout the world, I would not (for my part) leaue my share in it, for all the world, and that man hath no share in it, that will not afford a prayer for the Church, *They shall prosper that love thee*: Certainly, they shall prosper, they that doe love the Church, it shall goe well with them, and they shall prosper, and if they doe not, they shall not prosper. As *Mordecai* said to *Hester*, if thou doe not helpe, thou shalt perish, but the Church of God shall have deliverance. So the Church of God, shall in the end prosper, but they that pray not for the Church of God, shall not prosper, but perish.

In a word the cause is *great*, and we have *great propriety in it*, and it concernes us neerely, though we bee remote in place, and the sea part them and us.

The *communion of the good*; and the contagion of the *evill* of the Church, redounds to every particular member. And the *times are such*, that a man would thinke they are times of prayer. Their enemies are as *malignant* as ever; and not onely so, but *potent*, and the Church of God all *Millitant*, in their warfare against their enemies; and inferiour every way to their enemies; both

in *armes*, and *counsell*, their minds are not so sodered together : breaches are made amongst them which makes way for there ruine, and I know not what can ballance this but onely prayer. *Joshua* though he bee the weakest, yet if *Moses* be a praying in the Mount, he may prevaile. There is nothing can counterpoize the odds that is betweene the Church of God, and the enemies of it : nothing can make the ballance euen, and cast the scale to the Church, but Prayer. And so much the more, because God *seemes to bee asleepe* in all their stormes, we should say therefore, as they to *Jonah*, *Arise and pray*, wee should goe and awaken every Christian, to Prayer : that so wee may awaken God that *seemes to sleepe*, and neglect, and let his Churches bee plunged in misery.

Againe we may bee invited with the consideration of the *issue of it* : the ship of the Church may bee still tossed and tumbled, but because Christ is in it, it can never perish. The *Romans* lost many a battell, and yet were conquerours in all their Warres. So it is with the Church of God : they have and may loose many a battell, but in the conclusion the Church will conquer, vnlesse man could wrastle with God, and beat him out of heaven, they shall never overcome his Church, or his truth upon earth. Now
bee

hee is a madde man, that will side with a badde cause, when hee is sure the good cause will prevaile.

Lastly, to close all, doe but consider some *Circumstances*, in the bowels of the *nature of prayer*, to invite us to it.

It is almost, *the onely thing left* that we can doe for them, when we see them in compassed round about with dangers, and there is no way to make an escape: Let us doe as *Dedalus*, that when he could not escape by a way upon earth, went by a way of Heaven. Let us goe by the way of heaven, and that is by prayer, that is the onely way that is left, and it is so *ease a thing*, and of *so little cost*, that no man should sticke at it, to give a subsidie of prayers and sighes this way. Yea every man should doe this in his private closet and family; Pray that God would looke upon his Churches, to restore peace where it is not, and to establish it where it is, this is of so easie a cost, mee-thinkes no man should sticke at it. As a story hath it, there were a great many bookes of the *Sybills*, brought by a man to a King of the *Romans*, and hee proffered them to the King, at such a rate, at a very great price, and the King would not give it: then the man burnt the one halfe of his bookes, and asked double the price that he did for the whole, the King refused a-

gaine, and he did the like with halfe of them, and doubled the price of all again, and then the King considering the value of them gave him the price. I am afraid, if wee forbear to bid prayers for the peace of *Ierusalem*; the time may come wee may be content to bid blood, and our estates, and yet not doe them one halfe quarter so much good as we may now by prayer.

Again, consider what a *foule blot it will bee*, and what a brand it will set vpon vs, if we be defectiue in this kind. It is a *perfidious* thing to betray the Church, and will leaue a great staine, and a shame vpon us for ever. It is high time to pray, and therefore in my apprehension, you should thinke it *high treason*, not to pray, he is a desperate, deadly traytour to the state of *Ierusalem*, that is not a daily and devout *Oratour* for the peace and welfare of *Ierusalem*, and it will leaue *such a staine and ignominy* behind, that will not easily be recompenced. It is an observation of one that wrote the History of the *Grecians* relating what worthy acts many nations had done : the *Lacedemonians* did this valiant act, the *Athenians* did other noble acts, and many other countries other worthy acts, and when it was demanded of him what his owne country-men of *Cumia* had done : he had nothing to say of them, but that they had done just nothing.

Consider

Consider, that if when wee have heard
that others have done so much for the
Church : and that in the Story it should bee
said, wee have done just nothing, wee
have not so much as prayed throughly for
them ; what a staine would this bee : it will
bee as great a staine, and brand to vs, and as
little honour to be registred in Stories if
wee should doe nothing in this kind
as it is for *Pilate* to have his
name written in
the Creed.

* *
* * -

FINIS.

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172

A
S E R M O N

V P O N

I Sam. 2. 30.

By JOHN STOUGHTON,
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*Quanto major Honor datur, Tanto majus Periculum
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C

A Methodicall *Analysis* of the principall things treated
of in this Sermon, as it was perfected by the *Author*.

I SAM. 2. 30.

1. *Introduction.*

1 *Context.* The Iudiciall Processe of God against Eli,

{ 1 The sinne of Eli.

{ 1 Of his Sonnes,

{ 2 Of himselfe.

{ 2 The sentence of God against him : wherein

{ 1 Gods gracious exaltation of him,

{ 2 His iust Degradation,

2 *Text.* Wherein observe,

{ 1 Elies Pattent for Honour,

{ 2 The Revocation of that Pattent,

{ 3 The reason of that Revocation,

{ 1 Elies Sinne,

{ 2 Gods Iustice,

Observations of his Honour; 1. From

{ 1 *The severall postures of it :*

1 *The toppe of Honour,*

2 *The fall of Honour,*

3 *The rise of Honour,*

{ 2 *The Characteristicall nature of it.*

The State of Honour,

Rule of Honour.

2. *Treatation.*

1 *Doct.* The service of God in the *Ministerie* is a very
honourable function.

1 *Explication.*

{ 1 *What Ministry,* { 1 *Legall,*

{ 2 *Evangelicall.*

{ 2 *How is it honourable :*

The Analysis.

In respect of the qualitie of it there is a Double

- | | | | |
|---|------------------------|---|---------------|
| { | 1 Honour, | { | 1 Civil, |
| | 2 Title to it from the | | 2 Spirituall, |
| | | { | 1 Person, |
| | | | 2 Office. |

2 Probation.

- | | |
|---|----------------------|
| { | 1 Ori: by Scripture. |
| | 2 Moti: Reason. |

All things in their function are honourable.

- | | |
|---|--|
| { | 1 They serve an Honourable Lord, the King of Heaven. |
| | 2 They serve in an Honourable employment, |

- | | |
|---|--------------------------|
| { | 1 As Gods Legats, |
| | 2 As Christs Colleagues. |

- | | | | |
|---|-------------------------------|---|------------------|
| { | 3 Their gifts are Honourable | { | 1 Of Knowledge, |
| | 4 Their reward is Honourable. | | 2 Of Eloquence, |
| | | | 3 Of Conscience. |

3 Application.

- | | | | | |
|---|---|----------------|------------------|-----------------------|
| { | { | 1 Consolation. | 1 Of the Church, | |
| | | { | 2 Instruction. | 2 Of the Magistrates, |
| | | | | 3 Of Ministers, |
| | | | | 4 Of Candidates, |
| | | | | 5 Of the People. |

1 The Peoples Duty:

- | | |
|--------------------------|---------------------------------|
| { | 1 Acknowledge their Honour, |
| | 2 Carry themselves accordingly. |
| | { |
| 2 In a noble Stipend, | |
| 3 In a facile obedience. | |

2 Motives.

- | | | | |
|---|-------------------------------|---|----------------------|
| { | 1 Equity of the Duty, | { | 1 Against God, |
| | 2 Greatnesse of the Sinne | | 2 Against themselves |
| | 3 Sharpnes of the punishment. | | |



A SERMON VPON

I SAM. 2. 30.

Wherefore the Lord God of Israell saith, I said indeed, that thy house, and the house of thy father should walke before me for ever : but now the Lord saith, bee it farre from me : for them that honour me, I will honour, and they that despise me, shall be lightly esteemed.

BEsides other things, this is one maine part of the Chapter : The Iudiciall proceffe of God against *Eli*, in which wee may obserue these two steps, or degrees. First, wee have the *sinne of Eli against God*. Secondly, we have the *sentence of God against Eli*.

I. The sinne of *Eli* against God, which was partly, the *sinne of his sonnes*, in the twelfth verse. And partly *his owne personall sin*.

1. *Culpa Eli.*

His sonnes : of them is noted, the looseness of their lives in the office of the Priesthood, in many particulars.

1. *Filiorum.*

H

For

2. *Ipfus.*2. *Sententia
Dei.*1. *Gratia
exaltatio.*3. *Iusta De-
gradatio.*

For *Eli's sinne in his owne person*, is noted the loosenes of his discipline, that he carried himselfe too remissely, and indulgently towards his sonnes, in case of their sinning, and then

Secondly, as we have the sinne of *Eli* against God: So, vpon that, the sentence of God against *Eli*, wherein we may observe 2. distinct things.

Gods gracious exaltation of him: ver. 27. which God mentions by way of introduction, evincing the equity of his proceedings against *Eli*: he doth it by a commemoration, and taking notice of all the mercy, which hee had bestowed upon him, and upon his family: that he had pickt him out from among the children of *Israel*, and advanced him to the dignity of the Priesthood. And this is brought in as an aggravation of his sinne. *I said* (saith God) *that thy house, and the house of thy father should walke before mee for ever*: how durst thou then doe such a thing as to kicke at my sacrifice, and at my offering, which I commanded in my habitation, and honourst thy sons about me.

Now this being cleare, and the equity, and justice of the sentence being evinced, wee have

Secondly, (in the words of the Text) *his just degradation, and the severity of the sentence*, wherein you may observe (to give briefly the summe of it) these 3. things.

In

In the beginning of the verse, you have a p^atent or graunt of honour to *Eli*, and his family : I said *thou and thy fathers house should walke before me for ever.*

1. Concessio
Honoris.

Secondly, we have the revocation of that graunt but now thus saith the Lord, *Farre bee it from me.*

2. Revocatio
Concessionis.

Thirdly, we have the reason of that revocation : why his p^atent and graunt of honour was^t revoked and called in : wherein there is

3. Ratio revoca-
tionis.

Implied, in the sinne of Eli, his provoking God by despising and *not honouring of him*, in the place of honour that God had set him in.

1. Culpa Eli.

Directly exprest, the *Iustice of God* and the ho- lines of his nature, which would not suffer him to winke at such exorbitancies: it is incompati- ble with his nature, to beare with such inju- ries : he should deny his nature, if he did suf- fer it; in the last words, *Those that honour mee I will honour, but those that despise mee shall bee lightly esteemed.*

2. Iustitia
Dei.

Before I enter into the consideration of the words, read, I shall propound but one observa- tion out of the history, which though perhaps it may seeme something curious, yet I know it may be exceeding profitable. In the main of the story, we may, both in regard of every Person and every family, and every State, and every Church, see a mirrour of the course of honour, and the *steppes by which it doth decline.*

I onely note thus much out of this story, in one thing.

Wee have here three generations recorded to us : *Eli*, *Phinehas*, and *Ichabod*. *Eli*, he begets *Phinehas*, and *Phinehas* he begets *Ichabod*. Now in *Eli* God taxeth *remissenesse*, want of zeale : in *Phinehas* he taxeth *prophanenesse*, want of conscience : and *Ichabod*, (his very name boades no other.) *The glory is departed from Israel*. The note then is this.

Let but Zeale in a person, in a Family, in a state or Church; once degenerate to luke-warmenesse, and then luke-warmenesse will soone beget prophanenes, and prophanenesse will not be long before it doe precipitate, and bring us to ruine, that will bring in Ichabod, the glory is departed.

Want of zeale is the first step, from whence there is but one discent to ruine. This being thus briefly premised, I shall now fall to the words of the Text.

And the text may seeme to bee a Charter of the Clergy, or a Kalender for all manner of dignity : or it is a perpetuall prognostication of the course of honour, though calculated for the Meridian of the high Priesthood, yet such as may serve (as those men vse to speake) for the generall latitude of all eminency, and may concerne all.

There bee but these 5. things : (though there might be many more) which I will take notice of, in the whole verse. We have.

1. The

The $\left\{ \begin{array}{l} 1. \text{Place} \\ 2. \text{Fall} \\ 3. \text{State} \\ 4. \text{Rise} \\ 5. \text{Rule} \end{array} \right\}$ of honour.

And so many things the words imply, and inshort, you may easily have them at your fingers ends.

In the three former, we have the *severall postures* of honour and

In the two latter, wee have the *characteristicall nature* of honour;

In the three former, the severall postures of honour: there is

1. Honour *Culmenant*, in the *dignity* of the *high-priesthood*.
2. Honour *Occident*, in the *fall and declining* of it.
3. Honour *Orient*, in the *rise of it*, which is from God. There is likewise

The *Characteristicall nature* of honour.

The whole *spheare* or the whole globe of honour, hangs very tickle, and it is a very hard thing, to mannage honour well.

And the *Horizon*, that bounds both the *Hemispheres*, is the last thing that I propounded in the Rule, by which the justice of God doth weigh (as it were) in the ballance all honour, and that by which it either rises up, or falls, and declines. On the one side, *Grace advances*,

Observatio-
nes Honoris.

1. Doct.
Titulus Illu-
stris.

vanceth and perpetuates honour, and on the other side, Sinne degrades, and evacuates honour.

So that according to these 5. there will bee but 5. points I shall take notice of out of these words.

That the service of God in the Ministry, is an honourable service.

(For I shall propound it thus rather in a generality, then particularly confine it to the high Priest-hood, which was the service of those times) I say the service of God in the Ministry (how ever men esteeme of that ranke and condition,) is an honourable service. I said (saith God) thou shouldest walke before mee: it is a walking before God. The scripture makes a Periphrasis of the dignity of Kings; walking in and out before their people. Kings they walke before their people, and ministers they walke before God. The ministry, and service of God in it, is an honourable service.

2. Doct.
Status mobilis

There is no eminency but is subject to the Epilepsy: there is no honour but may have the falling-sickness

There is no patten God grants of perpetuity to any man. As the Lawyer speaks: it is not *durante vita*, but *durante bene placito*. God grants no man a patten for honour during his life, but during his owne good pleasure, it is not as
some

some men haue it, *quoad vixeret*, but *quoad sic gesseret*, so long as as a man lives, but so long as a man carries himselfe, toward God as hee ought to doe. There is no honour but is subiect to mutability, it is an vnstable, and slippery place: The very state of honour, even when it is in the very flower, and height, and excellency of it, yet then it is a very slippery place.

In the next place;

It is a very hard, and difficult thing, to manage honour without danger.

3. Doct.
Munus difficile.

And then again (though I know that it might have bin martialled otherwise, and preferred a little higher; but yet here it is more proper for my scope) there will bee another part which is:

All honour is not from the earth, but from heaven, from God.

4. Doct.
Ortus celestis

It is God that raiseth to honour and he that ruines: it is he that puls downe, it is God that rules all, all is from him, the disposing of honour is in the hand of God: as in Heraldry, it is a received maxime, that the King is the fountaine of honour, it is most true here; the King of heaven is the fountaine of honour.

The equitable rule of Justice, by which God doth dispence, or deny honour is according as men doe honour or despise God.

5. Doct.
Ius Equabile.

And

And that is exprest in the last words, *for them that honour mee I will honour, and they that despise mee shall be lightly esteemed.*

1. *Doct.*
Dei Ministr-
ium Honorifi-
cum.

For the first Point. *That the service of God in the Ministry, (howsoever the world account it contemptible, yet) it is a very honourable function.* Briefly to open the point.

1. *Explicatio*
propositionis.

There are but two things, and that in a word I shall speake of.

I. *What service and what ministry is honourable ?*

1. *Quod*

II. *How and in what respect it is honourable.*

I. *What service, and what ministry is honourable.*

In a word, that service is honourable, wherein a man is in immediate attendance vpon God, and that belongs to his speciall family as it were (as Ministers doe) the service of those is honourable.

1. *Legale.*

First, whether it bee *legall*: in those that lived under the state of the law, it was an honourable place and service then, to belong to God, even in the legall services, and sacrifices of the Temple. Therefore in the

2. *Evangelic-*
um.

Second place, (for the Apostle so reasoneth) if the *services*, and employments that were *legall* vnder the law were honourable, much more those services, that are *Evangelicall* under the Gospell. There being so many things that doe much advance, and nothing that doth impaire that honour; there is no reason

son to thinke that it should suffer disadvantage, in the state of the Gospell: if the legall service were so honourable, then is the Evangelicall service in the ministry, for that hath not lost, but rather gained in point of honour, but

Secondly, How must it bee understood? *in what sense*, and in what respect, is this service of God honourable? in one word there may bee:

A double honour, and

A double right to that honour.

A double honour. A *Civill honour*, and a *Spirituell Honour*; and it is true, these can hardly bee separated among men, but the thing I speake of, aimes, not at civill honour, that the service of the ministry is honourable in civill respects: that there is a civill honour due to them; more or lesse is plaine: for it is impossible that if there bee a spirituall honour due to any, but that men that understand themselves should make some expression of it in some civill way, but the spiritual honour is that which I aime at, now besides this double honour, there is

A double right and title to this honour; any person may be honourable: or, an office may bee honourable, honour may bee either in regard of the *person*, or in regard of the office it selfe.

2. *Quomodo.*

1.

2.

Quoad

1.

Qualitatem:
Duplex honor
{ Civilis
{ Spirituality.

2.

Duplex iuxta
{ Persona
{ Officio

Some mens persons are of that worth: as he said sometime, when others were striving who should sit highest at the feast, place mee where you will, I will honour the place where my selfe sits. Some men by their worth may obtaine, and command more honour then the eminency of the place doth afford. As a Giant being in the bottome of a well, though hee be in a very low place, yet he is a Giant, and a great man still, and a dwarfe though hee bee upon high upon the top of a mountaine, yet he remaines a dwarfe still. Personall respects may deserve honour, may give a man title, to honour, and so in that respect, their may be honour due to an inferiour office, but I meddle not now with personall honour that may belong to this or that Minister, in regard of his personall excellencie, but the thing that I aime at for the present is.

That the very *office of the ministry* is, ipso facto, *honourable*: though their be not in a man personall Eminencies, that may command speciall respect; yet if hee be in the place of the Ministry, there is an honour due to him in respect of his place, and in respect of his Office. Not that I intend here to make a vie with honour, as some Papists have done, as one of them said: If he should meet with an Angell, and a Priest together, he would first doe his duty to the Priest, and then afterward salute the Angell, but I am sure in some respects the

the office of the ministry, is not inferiour to the Angelicall office. I shall say no more for the opening of the point

For the prooffe of it, in a word: I shall likewise be very sparing, but I cannot altogether omit it.

First of all for the *ori* of it that it is so, I shall forbear particular testimonies of scripture supposing the thing to be plaine enough: Those *titles* and many other things given to them, and those many *records* in scripture may make it appeare clearly, that the service of the ministry is an honourable service, but I will give but a touch of some few things.

In the first beginnings of the world, and of mankind, the *Priesthood* and service of God proportionable to those times, did descend to the *birth-right*: the eldest, and most honourable in the family, did succeed in the Priesthood: To omit the conceits of the ancient Poets of those times whose speeches were *Rex amicus rex idem hominum atq; sacerdos*, it was not strange to have a man a Priest of the most high God, and a king of regions: but yet in scripture wee know that *Melchisedec*, was King of Salem, and Priest of the most high God, but afterward vnder the Law, though it pleased God to sever these two: *Ruben* was the first borne among his brethren, and so had the right of Priesthood by nature: and so the Sacerdoticall dignity should have rested upon him: yet you

Probatio.

ori

Scriptura.

know how God by his father *Jacob* (the Spirit of God directing him) translated this, and divided it betweene two, the honour of the birthright was fastned upon *Levi*. As *Reuben* lost it for his sinne, So *Levi* got it for his zeale, in executing the commands of God upon vile sinners. God tooke it so well at his hand, that he gave him the Priesthood for it, and the other piece of the birthright, the other dignity, that was translated from *Reuben* to *Judah*, so that became the royall tribe. Now it shewes that the office of the Priesthood is a very honourable office. *Levi* attaining it by the birthright, being the eldest adopted sonne.

And in the *New Testament*, there is many titles of dignity, and many intimations of the honour of this office. The *Ministers* are the seven golden Candlesticks, and the lights in those Candlesticks; and not inferiour lights, for they are stars in the right hand of God, the Angels of the Churches.

2.
[A1071.] And for the *A1071*, the ground and reason of the point, why any man in reason cannot avoide it, but must assent unto it; viz. that the office of the ministers of God is very honourable, to omit personall respects though that might serve to convince base spirits, that have a base esteeme of them, their education is ingenious, they are bred ingeniously, in all literature, which all doe account, though not one of the liberall sciences, yet one that is more honou-

honourable then all the rest, and many other things that belong to that, as wisdom, or eloquence, or vertue which will beautifie and adorne and make a man honourable, that hath no chinke, or gold, or purchase, or birth-right or blood, but I forbear those, onely whosoever viewes, and considers well, shall find, that all things concerning Ministers in their place are honourificable: It is *the Lord* whom they serve, and he is honourable; *the service* in which their Lord employes them, is *great and honourable*, their worke is great and their *wages* also is great, and honourable, I will touch but a little these things.

Honorifica
omnia:

They serve a great Lord, and I pray, what makes the servants of Kings and Princes honourable, but the honour, and the greatness of their Masters? there is a reflection from their masters that guilds over them, and makes them to bee in an honourable estate: and shall not the servants of the king of kings be accounted honourable, that have immediate dependance and attendance vpon him? it is the saying of a great Senator of *Rome*, hee would willingly (in the great concussions, that had scattered the whole common wealth) have recovered the liberty, that before they had, but seeing they were necessitated, and that they must needs lay downe their liberty and chuse a Master, he said he would chuse *Pompey*, rather then *Cæsar*, because hee thought him to

1 Dominus.
5 Rex
2 Celi.

bee more noble, vertuous, and more ingenious, towards the state of that common wealth and his reason was *δὲ αὐτὸ ἀγαθὸν τὸ κρατῖσθαι*. and may not wee say more truly *δὲ αὐτὸ θεὸν τὸ κρατῖσθαι* ? to be a servant, and not to bee a mans own man is some dishonour and diminution in it selfe, but that is such a diminution, that no man can avoide, we must be all servants, there is no helpe for that: now this makes an honourable service, to serve an honourable Master; in that case, an honourable service is more considerable, then absolute freedome and liberty, for their master is the King of heaven, a meane servant belonging to the King, in any office about him, is more honourable, then many an honest freeman: the meanest of Gods servants, the Ministers, is honourable. But

2. *Munus.*

They are not onely servants of a great Master, but *servants in an honourable condition* and employment: their employment under God, and in his service is very honourable. To pitch upon two particulars, and omit all other things, wherein the honour of their employment is presented to vs:

1. They are employed as *Gods Legates*,
2. They are employed, as *Christs Colleagues*, and companions in that service.
1. They are employed as *Gods Legats*, and Ambassadors, and that is no dishonourable place; nay, it is by the law of nations counted an honourable service: To be an *Ambassador* to represent

present, the person of the king himselfe, according to the custome of some kingdomes, though a man of inferiour ranke be employed for the Kings service that way, he doth obtain the title of honourable as long as hee lives, though he have no other dignity. Now as the Apostle saies, *we are Ambassadors for Christ, as though God did beseech you by us, wee pray you in Christs stead, be reconciled to God.*

But there may be a great deale of difference of Ambassadors, according to the nature of the Ambassage they are employed in : there be some meane ambassages men may be employed in, and thet be some other, that are of higher importance and concernement, that all men are not capable of. Now can there be a greater employment and ambassy, from God to man, than those arrands and busineses which the Ministers of God are employed in? (To omit all other circumstances) they are not employed about petty and inferiour things, about quarrels or brawles, or such like things : or matters of commerce, or trade in generall, but they are employed about the Staple-trade and *maine commerce betweene Heaven, and earth* : they are Ambassadors in things of the highest concernement : not of things belonging to the body, but to *the soule* : and of things that belong to the soule, not in small, and inferiour things, but such things as concerne the *very vitalls and highest excellencies of the soule*, to bring *felicity*

felicity, and *eternity* to the soule, to helpe and further men in the way to *heaven*; as it were reducing them to an *affinity*, to a contraction of a marriage with God himselfe, and of all services in the world, and of all Ambassages, those that are imployed by Princes to negotiate their marriages, are accounted most honourable.

And as their *relation* is honourable, they are Gods *servants*, and their *employment* is honourable, they are Gods *Ambassadours*: So they are in this businesse, not onely Legates of God: But

2. *Colleagues with Christ*; in joynt commission with Christ himselfe. Now doe you thinke that the service, which Christ himselfe acted the part of, so long as hee was in the world was contemptible? Christ himselfe was the *Minister*, and *Ambassadour* of God, for those same ends, that his Ministers are (though in a higher degree) hee did that which properly belonged to himselfe as a *Mediator*, paying the price of our redemption, yet he did this also as hee was a *Minister*, to reduce and bring men vnto God, I say, it was the office of Christ in which he spent his time upon earth. Now to be joynted with Christ, to be his *Colleagues*, to be in joynt commission with him, must needs bee honourable: nay the scripture expresseth something to adorne them higher, for they are said to be *fellow labourers with God*,

God, & that in the *greatest worke*, that is, in the *conversion of men*, as it is the saying of the Father, the *greatest worke of the Divinity is*, in taking care for our humanity, to save our soules, now that God would make his Ministers fellow labourers with himselfe, it is a very *honourable conjunction*.

Their gifts are *honourable*, whether they be gifts of *knowledge, learning, eloquence, or conscience*.

Lastly, as their master they serve is honourable, and their service honourable, and gifts honourable: So their reward is also *honourable*. I cannot speake of the reward they have here in their way, nor is it to be expected that they should have great matters here, the lesse they have here, the more remaines for them in heaven: the Papists have a conceit that besides the *crowne of glory*, and immortallity, that shall be given to every faithfull Christian, there is a *Coronate also of glory*, which shall give a lustre to the former: and shall be given to 3. sorts of persons, to *Martyrs*, to *Virgins*, and to *Doctors*, and they give the reason, because there is 3. grand-enemies, *viz.* the world, the flesh, and the Devill: and these 3. sorts of persons encounter them. The *Martyrs*, they shall have a *Crowne*, because they are imployed in the front of the battell against the *world*, they are set (as it were) at Cannons mouth, against all the oppositions of the world, and they make their station good, and maintaine Gods cause, and bidde defiance to all the world, they desie the

K

world,

3. *Dona.*
Scientie.
Eloquentia.
Conscientia.

4. *Premia.*
 Vis.
 Patria.

world, and dare it to doe them hurt.

The *virgins*, that live, and continue always so, they bidde defiance to the flesh, and therefore they must have their crowne. And the *Doctors* also, they must have a crowne, because they have the greatest enemy to encounter with, and stand in the greatest opposition, to bid defiance to the devill himselfe, and all his policies, by which he doth seduce men: and they are most exposed to perill, because they are Gods particular instruments which God vseth to reduce men from the jaws of the Devill, and therefore because they goe away conquerors in this, there is a particular Coronet for them. I mention not this to justifie every notion in it, but sure I am the reward of the Ministers shall be a heavenly reward: It is true, there is but little preferment, or encouragement, nothing futable to the honour we have spoken of, that Ministers have here. As you know Ambassadors have not preferment while they are abroad, but when they come home in their owne countrey their King will preferre them, and so God doth, he lets it till they come home, and then *Those that convert many to righteousness, shall shine as the sunne in the firmament*, shewing that there is a peculiar honour belongs to the Ministry.

Dan 12. 3.

2. Applicatio.

1. Consolatio.

To come then to the Application of the point,

1. This may be *matter of comfort*, to the faithfull

full Ministers of God, against those that condemne their persons and ministry; and this is matter of consolation, to beare them up against all scornes, and indignities, that are put upon them in regard of their ministry. As the Poet reports a story of a certaine rich man, that when hee went abroad, the people that met him, would curse him, and call him *bise-figge*, he being a very niggard, yet (saith hee) very wittily, *Populus me sibilat, at mihi met ipse plando domi*, When I come home to my counting house, and seeing the angells smiling vpon mee, I comfort my selfe against all those scornfull speeches. So may not the faithfull ministers of Christ doe in the like case when the world scoffes at them? that when as it is said unto them, as it was said vnto *Elisha Come up thou bald-pate, Come up thou bald-pate*: may not they counterpoize this, when as they goe home and come into their closets and looke upon the *charter*, and the *commission* that they have from God, that they have a commission from the God of heaven, to be his servants, in choise employments: may not they say to themselves, did not God appoint us to walke in this way? did hee not set us in this place and office? and he it is that saith, *I will honour thee*, it is enough that he saith *I will doe it*, he hath not promised that the rascallity of the world shall honour them, but that hee himselfe will doe it, and *laudari a lau-*

dato viro, ea demum est vera laus. i. e. they shall receive honour from one, which is honourable indeed, and that is true honour. To passe the vse of reproofe.

2. Instructio
omnium.

1. Ecclesie.

This point may be of good Vse for instruction, to instruct all sorts and conditions.

First, it may be a good *Item* to those that shall sit at the sterne of the *Church*, to take care whom they doe give admittance and way to in the entrance into the ministry. It is a memorable story of *Constantius*, the father of *Constantine* the great, that when he was advanced to honour, there were about him, many *Pagans* and many *Christians*, and he (to discover who were *Christians*, and who were not) made an edict: that all those that were *Christians*, and would not worship the heathen Gods, should immediately depart from the Court, upon this all the *Pagans* flockt about him, and many false-hearted *Christians* also presented their service to him, to whom he made this answer nay (saies he) *if you will bee false to your God, I will never trust you to bee a servant to me.* It behooveth the governours of the Church to prevent this, that no vnworthy persons be admitted to the office of the ministry to bee a servant of God in so choise an imployment. It was *Ieroboams* sinne, that he made *Priests* of the vilest of the people, and it is a foule shame, and sinne, that God should be served with base and vnworthy persons, that such should goe for
his

his Ambassadors, that cast a disgrace, and dishonour vpon the office it selfe: the saying is of old, every blocke is not fit to build in Gods house, at least to be a builder, a principall builder, to bee a Minister, and dispencer of the mysteries of the Gospell. Therefore this may be a good Item to the Church, to take heed who they admit into this office. But humbly, by way of instruction, I shall need say but this :

There is two things required, to make any office warrantable, and authentike in this case :

1. There must be an *Externall Calling*, and
2. There must be an *Internall Calling*.

Without the *Externall Calling* of the Church who can take vpon him, and vsurpe, such an office as this is ?

And without an *internall calling*, what right hath the Church to put any into such an honourable office ? therefore it is the Churches part, to examine whether they whom they admit into this office, have a commission from God or no : and the seales of it must be.

Ability, and

Integrity.

Ability, for matter of Doctrine, and Integrity for matter of Conversation ; and they that doe not bring with them their commission from God, with these seales, should not find admission from the Church.

This may be a good Item to *Magistrates* that have (though not the acting of any Ecclesiastical

2. *Magistratus*

call busines, yet have) the over-looking of all, and are to have a care of the Church, that all things goe well with them, to *fence and hedge* about the Ministers that every wilde beast may not tread them downe, that it may not be the cheapest thing in the world, to baffle a Minister, who is Gods Ambassadour, to suffer them to beeevilly dealt withall, and shamefully intreated: Shall any one? shall a player, have better quarter, then a Minister? this is a hard thing: it therefore concernest the Magistrates (if this be an honourable place) to fence it, that there may not be liberty to dishonour it, by every one that pleaseth.

3 *Ministrorum.*

It may be a *good Item to all Ministers*, to *maintaine* the honour of their place, and not to blemish or evacuate it with their vnworthines, the place it self is honorable, & some men may cast a lustre, and honour upon the place, and some men may again defile it, and disgrace it, and expose it to contempt and derision, as he said of the learned Cardinall, he was a learned man, and for it was advanced to a Cardinallship, but when he came to that advancement, *quo demum major eo melior*, he did adorne the scarlet robe that hee wore with more then scarlet worth. Let every one labour to *adorne* the place, and advance the honour of the place by his worthines, and take heed hee doe not make the place vile, for his persons sake, but take notice of those things, that makes the ministry truely honou-

honourable, and indeavour after them. As labour for those *abilities*, that are required, and necessary to such a place: there should be in men some competency that way: that they may not bee a shame to the place of the Ministry. And labour to adorne the place with *diligence, and fidelity in the worke of the Lord*, sloth, and negligence, is a contemptible thing, and makes men vile and odious. Labour also to adorne it with *holinesse of life* and conversation; without which the other are no more but as a pearle in the head of a filthy toade: a pearle in the head, and the body all poison, for men to have good and able parts, but stinking and rotten lives, ready to poison every one with the report of them; that is not the way to maintain the honour of the ministry. Labour therefore for an vpright life, and conversation, which will bee a great credit and adorning to the office of the ministry, it growes to bee despicable, when there is a failing in this, and a man in the want of it, doth but degrade himselfe of the honour due to the office.

This might also bee a caveat to all *Candidates*, to those that are to *enter upon the ministry*: especially to such as are every way *unfit and unworthy* for it: doe you despise the honourable place of the ministry, that you will bee ready to thrust your selues into it, before God calls you, and their be worth in you to fit you for it? take heed of this, for else it will

a. Candidatorum.

will bee your great sinne, and your exceeding shame.

This may bee a good *Frem* to the people, in a word, to teach them what apprehensions, they should have concerning the Ministers, that they would acknowledge *this honour*, and carry themselves accordingly, and there be 3. things I will mention.

First, It is fit, that the people should give them *honourable respect*, in such a proportion as is meet, an *honourable countenance* is due to them that are in an honourable place.

Secondly an *honourable maintenance* is as due, it is a vaine thing to set a man high in respect, and to starve a man in his meanes.

There is an honour of *Maintenance*, as well as of *Countenance*, and it is impossible the repute of the Minister should be kept up, without an honourable maintenance. It hath beene said of some of the City, that their manner is to *deale with their Ministers*, as *Carriers* doe with their horses, to lay heavy burthens upon them, exact worke enough; but they shall have but *easie commons*, and then to recompence this, they shall have bells hung about their necks, they shall be commended and applauded highly for excellent Ministers, and great paines-takers, but good words will not fill hungry bellies, nor cover naked backes, nor fit a scholler with a Library. But that no man may mistake me. I know there is no worthy Christi-
an

5. Populi,
1. Officia.
*Agnoscant et
recognoscant
justitiam.*

1. *Et iuabili
honestamento.*

2. *Nobili Sti-
pendio.*

an but abhorres the thought of this, there is no noble Citizen, but is farre from such a kind of carriage, yet you know there may bee vn-worthy cullions whose practice is such, *Ignoble, hoggish Gaderens*, that wil be ready to grutch and grumble at the expence of a penny, for the maintenance of the divine candle, that wasteth it selfe to give light unto them, that will rather die to save charges, then spend money to save their lives. It is a saying, that he that needs the lampe will not grutch to give oyle to preserve it: but yet many there are who had rather live in the *shadow of death*, then bee at cost to preserve the *light of life*. I have heard it hath beene observed by some, as an unquall carriage in Ministers, who will plead earnestly, for their owne dues, and yet deny God his: Some have observed this as an unequall kinde of carriage, but I may tell you it is unequall to force Ministers to plead for their right untill they bee hoarse, even then when they should be giving of God his due, and the people theirs: but I suppose there is no reasonable man, but will thinke that an honourable maintenance is due to an honourable service.

Lastly. There is an *honour of obedience*, and service, which is the chiefest of all, if they be in an honourable place, then whatsoever they do by vertue of their commission, such as they have good warrant for from God, take heed

L

how

3. Facili Osequio

how any man kicke or spurne against them, but let us say as *Cornelius* said to *Peter*, *Loe we are all here ready to heare all things that are commanded thee of God.* We must looke up unto God therefore as he layes the charge upon the ministry and so we must take our charge from them, and yeeld obedience answerably.

2 Motiva.
Rei agitas.

To adde a word or two by way of motive. It is not because I would plead my owne cause or the cause of others, that are of my coate, for I doe not frequently harpe upon these strings, neither doe I complaine, for honour, God hath given mee more then my expectation, and for maintenance, sufficient according to my desire. So that it is not for any private respect to my self. But the motives I desire to commend unto you, are in respect of your selves. Two things I shall but mention.

First of all consider it is a great sinne, not to give the ministers of God, those honourable respects of observance, and obedience, as is meete to doe. It is a sinne against God. And a sin against a mans selfe.

I.
Peccatigraviss.
In Deum,
Tatsum.

A sinne against God, the injury and dishonour that is done to any of the messengers, and ambassadours of God, reflects upon God himselfe, God takes it as done to himselfe, it being done to his ministers and messengers. So that in this respect, we shall be found *οὐδὲν* to be fighters against God himselfe. And as it is a sin against God;

So it is a *sinne against our selves*, you are here in most injurious to your selues, for by this meanes you *hinder the efficacy*, and powerfull working of the Ministry of the word upon your owne soules, there is no greater impediment, and checking busines to hinder the receiving of good from any minister, then when a man is anticipated with base, and meane, & low conceits of him, if men contemne their persons or their callings, and give them not the honour in their hearts which is due to them; it is a mighty let and impediment, of their improvement and advantage in goodnes, by their ministry. So that it is a sin against God, and a sin against our selves, but then

Doe but consider, *what will be the end and issue of sinne*, sin owes a man a spight, and will pay him home one day. God will not suffer sin unpunished: Especially a sinne of this nature, that strikes, and reflects so upon himselfe, hee hath said, *touch not mine annointed, and doe my prophets no harme*, if we therefore faile in this duty, God will not faile to meete with us for it another day. It is reported, that *Rome* was destroyed to the ground, for some abuses that were offered to an Ambassadour that was sent unto it. And *David* we know never played any such harsh play in all his life, as he did to the *Ammonites*, that despitefully used his Ambassadours, which he sent unto them, *when they shaved their beards and cut their coates*, let us take heed of abusing the

L 2

messen-

2.
Pana acerbis-
sus.

messengers of God, of cutting their coates in any kind, of cutting them short of their tythes as some doe that allow not them needfull maintenance, even so much as is for necessity, that if the ministers themselves should cut their coates according to their cloath, they must be forced to goe in part naked. Let us take heed of this, as also give unto them, all *due respects of observance, and obedience* as is meete, for if we do not doe it, we sinne against God, and God will not put up at our hands the indignities we offer to those who are under his owne protection, that are his messengers, and Ambassadors, God will take it highly, and punish it hainously.

* * *

FINIS.

BARUCH'S SORE
GENTLY OPENED:
GOD'S SALVE
SKILFVLLY APPLIED:

In two SERMONS.

BY

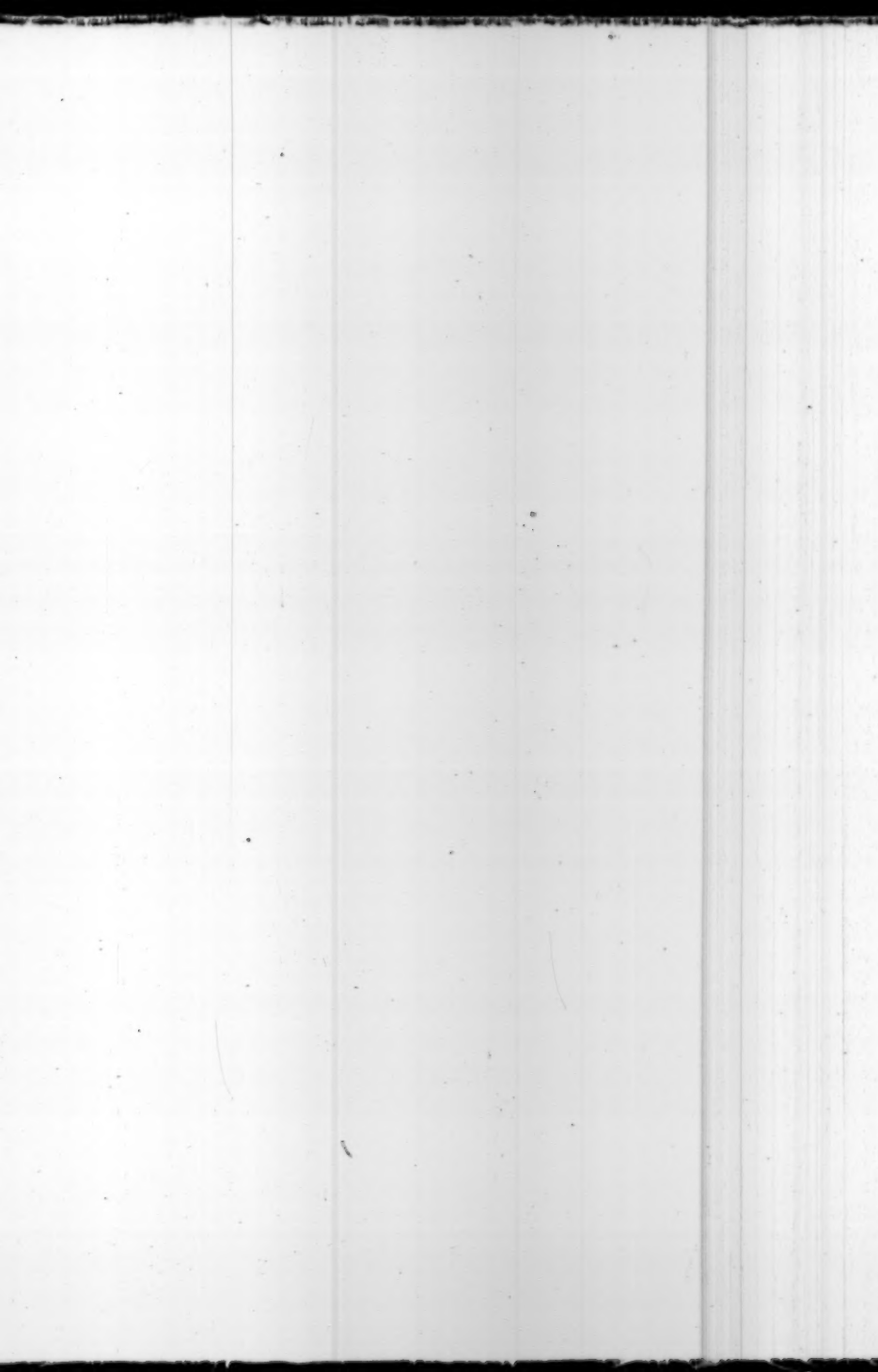
JOHN STOUGHTON,
Doctor in Divinity, sometimes Fellow of
Immanuel Colledge in Cambridge, late of
Aldermanburie, LONDON.

AMOS 5. 14.

Seeke good, and not evil, that you may live.

LONDON,

Printed by R. B. for Iohn Bellamie, Henry Overton,
Iohn Rothwell, and Ralph Smith. 1640.





1 Plainly propounded, complaint of

1 D. serion.

2 Affliction, endlesse, easielesse.

1 Punctually resolved, cured, for which two things are,

1 Premised,

1 Strong and cleare conviction.

2 Sweet and sharpe Reprehension.

2 Prescribed, something by way of,

1 Spirituall and grave Instruction.

2 Sweet Consolation.

1 Generally, Gods gracious care of him.

2 Particular circumstances, commending that grace.

1 Singularity among the many perishing: he in the greatest danger preserved.

2 Sufficiency for the maine, what ever became of other things, he should have his life given him for a prey wherefoever he went.

2 Observations, from the

(1 Commission,

1 God takes particular notice of his meanest servants, to provide for them, and their meanest services, to requite them, rather than faile, in a more than ordinary, yea no lesse than honorary way. *Baruchs* person and service meane, but *Jeremies* Writer, yet a Prophet is dispatched to him, and a particular Prophecie directed to him, and upon record for all posterity.

2 Hard services have high promises, and great adventures good assurances.

3 He that is employed in notable and dangerous service, had need be raised to a generous and noble spirit.

4 Gods authority should be enough to beare us against all humane difficulty.

2 Negotiation.

(1 Milde,

1 Generous spirits are apt to fling and shrink in dangerous service.

2 Gods choicest servants be subject even to the sharpest tryals.

3 Humane infirmity is apt to be querulous, even against God, especially when we are in misery and calamities.

4 God takes notice even of our words, wherein it is faulty, but not free to offend.

2 Remedy, in

(1 Generally,

1 God is not vaine and proud against every sin and sinners.

2 God is pleasured in kindness, in consideration, and accommodate himselfe to our weakness.

3 Speciall from the

Whole proceffe.

- 1 God provoked will not spare (his owne) to plucke up what he hath planted, even whole nations.
- 2 In the greatest fury against sinners, God forgets not the sweetest mercy to his Saints.
- 3 A drooping fainting spirit is a tender thing, and requires all tender usage.
- 4 If we would recover any, we must go about it with Gods Spirit, and in Gods method.

- 1 With Gods Spirit, of
 - 1 Holinesse.
 - 2 Meeknesse.
 - 3 Wisdome.
- 2 In Gods Method,
 - 1 Manner.
 - 2 Temper.
 - 3 Order, and giving the patient.

- 1 Equall indifferent hearing.
- 2 Candid ingenuous judging interpreting.
- 3 Rationall faire proceeding, in generall, and in particular.
- 4 Strong cleare convincing.
- 5 Sharpe sweet reproving.
- 6 Sound grave instructing.
- 7 Seasonable necessary comforting.

2 Peculiar promise made to *Baruch*.

- 1 Life is a precious prey in publike judgements, and common calamities.
- 2 God can and doth secure the life of his in the worst times, when he pleaseth.
- 3 Duties must be discharged in whatsoever danger or difficulties.
- 4 The boldest greatest adventuring, in Gods cause, is the best insuring.
- 5 Generall promises suffice, though wee have no peculiar priviledges.

3 Singular: For a godly man, a *Baruch*, that should be exemplary to others, to be all for himselfe, to aime at great things, to seek them greedily, when Gods judgements are abroad, and his Churches drown'd in misery, especially, is a thing most unreasonable, ignoble, and unconscionable.

Application.

1 Preedicative, imployed in forme of propounding by interrogation.

- 1 Vse,
 - 1 Drammaticall.
 - 2 Rhetoricall.

2 Scope, in-

- 1 *Fallo.*

quires, de *U. Iste*

Serie,

- 1 Affirmes, proves the fact.

it

- 1 Denies, reproves the fault, as

1 Unreasonable, is it reason?

2 Ignoble, uncomely: Are you not ashamed?

3 Unconscionable, are you not selfe condemned?

4 Unreasonable, is it reason?